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"Which is the scientific formula of the social determinism with reference to the biological determinism, and which is its specific feature?"

Our author undertakes to demonstrate that the ethico-social determinism is real but cannot be comprehended under other natural and biological laws. The scientific formula of the social determinism is a social heredity which is an actual element in the existent conscience which may be compared to a bundle of social relations frequently materializing in an actual life. Its principal laws are justice and solidarity.

Our author insists on the difference between the spiritual nature of man and the physical. Man is conditioned by the factors of social life, by social relations and social sanctions which shape him anew and graft upon his biological nature a novel life and being, spiritual, rational, and *sui generis* which is superadded to his bodily life. It is a new and artificial personality built upon the natural personality. Thus the social is the spiritual and the ideal, but it is a realistic ideal and an experimental spiritual idea, for what is more experimental than education and tradition. "Spirit," as says Mr. Ward, "comes as a new power into the world and our whole civilization is a product of art which stands in opposition to nature." Yet the ethico-social reality is different from biological and physical facts. It appears to us as a duty and is therefore called the "ought" and not the "is." Biological nature exists as an accomplished fact in spite of us and without our existence, but the social reality can be accomplished only through our efforts and volition. Never can the realization of ethico-social laws be accomplished without our active intervention, such as finds expression in the formulation of duties. This difference results in the impossibility to foresee or fore-determine the final outcome of the social evolution, with the same precision as can be done in natural events.

BULLETIN DE LA SOCIÉTÉ FRANÇAISE DE PHILOSOPHIE. Paris: Librairie Armand Colin. 1904.

The congresses which in 1900 were held at Paris during the time of the Exposition have given a powerful stimulus to the interest taken in intellectual pursuits and among the societies founded at that time the French Society of Philosophy¹ survives and prospers to this day. Its officers are M. Xavier Léon, Administrator, M. André Lalande, General Secretary, and M. Élie Halévy, Treasurer. So far it seemed as if Félix Alcan and Company possessed the monopoly of the publications of French philosophical literature, but this society has taken a start of its own and publishes its bulletins through the Librairie Armand Colin, 5 rue de Mézières, Paris. They are now in their third year and contain a series of important discussions which

¹ *Société Française de Philosophie.*

are characterised by a breaking away from the narrow limits of the materialistic and agnostic tendencies of the scientific school of France, and venture into broader fields.

Most of the bulletins contain a thesis for a discussion in which the most prominent members take part and thus almost every one of them is actually a symposium, viewing the subject from different standpoints.

Here is a summary of the three volumes: Vol. I, No. 1, M. Le Roy discusses the objective value of physical laws; No. 2, M. Bergson criticises the old views of the psycho-physical parallelism and insists that psychological metaphysics is possible on the basis of positive facts; No. 3, M. André Lalande attempts to elucidate and specify a number of important philosophical terms such as morality, ethics, ethology—the normative (a term coined by Wundt), individuality and personality, virtue, merit, moral value, life, nature; No. 4, M. H. Michel discusses the political doctrines of democracy, in which he defines democracy as that political system which allows each citizen to attain the maximum of his human value.

The second volume contains: No. 1, a discussion of the idea of being, by M. Weber; No. 2, M. Rauh discusses details of the admission to philosophical chairs involving examinations and diplomas; No. 3, M. A. Darlu analyses the contemporary conscience as to the Christian elements it contains; No. 4, M. Couturat explains the relation of logic to metaphysics according to Leibnitz; No. 5, M. Sorel expounds historical materialism, speaking mainly of its social exposition in the works of Marx and Engels; No. 6, M. Belot proposes a thesis on luxury, its effects, its value, and its drawbacks; No. 7 and 8 contain the scheme of a philosophical vocabulary (continued in Vol. III, No. 6 and 7) by MM. Belot, Couturat, Delbos, and Lalande.

The third volume, No. 1, contains M. Émile Boutroux, on Comte's philosophy and metaphysics; No. 2, M. Belot on the place which philosophy should hold in school; No. 3, M. André Lalande on the objective appearance of visual perceptions; No. 4, M. Brunschvicg on the idea of moral liberty; No. 5, M. P. Tannery on the value of Kantian classification of judgments in analysis and synthesis; No. 8, M. G. Tarde on the social philosophy of Cournot.

ELEMENTE DER VEKTOR-ANALYSE. Von Dr. A. H. Bucherer. Leipsic: Teubner. 1903. Pp. 91.

Since the invention of geometry and algebra, no single advance in mathematics can, perhaps, compare in importance with that introduced by Descartes in 1637, by which geometrical methods are reduced to mere numerical computations.

Disappointment has been felt, in some quarters, that the generalization of Descartes's work which was devised by Hamilton—the Calculus of Qua-